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modern science. It may be true that conspicuous socialists have attacked the ancient ecclesiastical claims with less delicacy and more rudeness than others, but they are supported by modernism in all camps.

Therefore it becomes necessary to distinguish between the politico-economic doctrine of socialism and the anti-theological tendencies which most socialists share with the children of the Renaissance of all schools. The eloquent author has brief glimpses of this fact, as when he says (p. 178): "John Spargo may be right in telling us that socialism will fit in with the new Christianity, with the Christianity of the evolutionist and the modernist." That which Father Vaughan refuses to admit is progress in theology and acceptance of any of the fundamental working hypotheses of modern science; but this has no meaning to a religious man who is also a modernist. The economic teaching can be and should be considered on its merits, and the metaphysical notions of some of its advocates should be dealt with apart and by another class of specialists. It is confusion to try to lump all together.

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The Worker and His Country. By FABIAN WARE. London: Edward Arnold; New York: Longmans, Green & Co., 1912. 8vo, pp. xi+288. \$1.40 net.

The author first pictures as it appears to him, the failure of representative government to accomplish what has been hoped for from it by the proletariat. The hardship and suffering of the workmen in England, the very home of parliamentary government, is graphically depicted. The situation, it is held, is portentous. "Mankind is passing through a stage in its history for which the past offers no parallel and little guidance" (p. 10). "Man is learning, in the confusion of the rival systems [science and philosophy], to mistrust the guidance of the intellect and that weathercock reason, and to rely more and more on his instinct" (p. 11). "There has been a reversion or a revolution to the spiritual equality of Christian teaching, often, it is true, in disassociation from its altruism and its dependence on divine sanction" (p. 12). "To many it will indeed seem that [England] is gathering herself together for a leap into the unknown future to which revolutionary ideals beckon the oppressed" (p. 14).

The next step beyond the nation in the evolution of the association of mankind would be internationalism. "Representative government which has resulted from the abortive attempt to achieve democracy only represents a stage, an experiment, a groping to find the human order toward which mankind has been given an overpowering impetus in the last century and a quarter"

(p. 57). Upon the question what the next order will be like, the author does not attempt to throw much light. The labor movement, especially in France and Germany since the French Revolution, is traced in considerable detail. Its aim at internationalism is constantly emphasized. The first successful national strikes are rightly pointed to as indicative of a new epoch in the history of labor. The French *bourses du travail*, or labor exchanges, are given much attention and their progress toward syndicalism, described as "a state within the state," is forcefully brought out. "The sovereignty of the existing state, in which the working classes have been refused the recognition of their democratic rights until it is too late to grant them, is little more than a name. It is already replaced in the minds of the working men by an ideal expressed by Pelloutier in the vague and baffling language which from time to time breaks the silence of instinct: 'The only justifiable sovereignty: That of labor'" (p. 225).

Turning again to England, the author tells us that "the Mother of Parliaments itself is rapidly losing credit with the people, and the laws which it makes and unmakes are exciting less and less interest among those whom they are intended to benefit" (p. 228). "Confusion touches the absurd when a trade union pleads in open court in defense of its action, its privilege as an illegal association, and all the subtlety of the law is required to prove it legal. (See *The Times*, 3rd July, 1912.) . . . Every weakening of the existing order encourages and strengthens the attempt of the working classes to create a new order, to revert to the human order" (p. 230). That the working classes are ready for internationalism to the extent that they will not fight for their own country in a crisis, is, however, strongly denied by the author. The struggle of women for equal rights is heartily approved. What the human order really is or what the author really expects will happen, or hopes will happen is, as already intimated, by no means made clear. He does not want state socialism; in fact, this is one thing above others that he wishes to avoid. We read, for instance: "What is at stake in the contest in which society is now engaged, is far more than the domination of any one class; it is liberty itself, which will be swallowed up in the tyranny of state-collectivism unless every assistance is given to the working classes to achieve their emancipation through the human order" (p. 268).

The author in his preface admits the lack of system or logical sequence in his book and excuses it on the ground that it deals with the "activities of human instinct" and "here [we are told] is no plain sailing—one embarks on a storm-swept unfathomed and uncharted sea." The book is evidently intended as a warning to Englishmen "who place the interests of a nation before that of any class," to act promptly in seeking a solution of the dangers that threaten. Among these dangers, it is intimated, is the possibility of "a European war." The book is striking, not to say startling, in its force and originality, and presents, it is believed, a view of the labor movement which merits the serious consideration not only of England but of all civilized nations.